Vol. XII No. 4

YALE DIVINITY QUARTERLY

Published by
The Students of the School of Religion of Yale University

MARCH, 1916

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Development of Personality
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The Fulfillment of Personal Life in Jesus Christ
The Creative Spirit of Christianity
The Future Personal Life
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Yale Divinity Quarterly

VOL. XII MARCH, 1916 No. 4

*ORIGINAL HUMAN NATURE AND ITS RECONSTRUCTION.

A SYNOPSIS OF THE NATHANIEL W. TAYLOR LECTURES.

BY WILLIAM E. HOCKING, PH.D.

Lecture I. The Hereditary Equipment of Man: Instincts and Capacities.

The lectures begin with the biological conception of human nature, then ask what is meant by its regeneration, salvation, etc., seeking to find whether there is in this process anything distinctively religious, i. e. more than sociological or psychological.

The problem of regeneration has greatly changed. About the sixth century B. C., salvation was understood as preservation from particular calamities, especially the calamity of death. The rise of the mystery religions was connected with the rise of hope in immortality. Plato gave the doctrine of salvation a change. Salvation to him meant a lifting of human nature into the realm of eternal things so that the Idea of the Good might become visible. The pure in heart shall see God. Progress is essentially intellectual, but there is a purging of the whole man. The asceticism of Christianity comes from Egypt and the Orient rather than Greece. There must be such concentration on one thing that everything else is comparatively unimportant.

We use salvation largely in an economic sense. To be saved is not to be wasted; it is to be placed where one can do most good. All man's powers and energies ought to be used; none of the desires or impulses is bad, but every one is a possibility of energy

*This summary of the Nathaniel W. Taylor Lectures is from notes taken during their delivery.

and power. The question for us is, Shall we adhere to the ancient conception of salvation, or not? Religion is inclined to accept the view of modern ethics. God is the saver. He doesn't waste souls in Hell. Saving is clearly in line with growth, but to every man comes a moment of great decision. Conversion means the decision of the will to be unselfish. The negative life of the mystic is no longer in favor, being regarded as involving mutilation.

The cohesive forces, among which is religion, are regarded by many as belonging to the realm of instinct, and larger reverence is being given instinct. The cohesive forces are irrational, though not necessarily unreasonable. Even economics recognizes that there are irrational, uneconomic forces which must be taken into account. Man is not rational in his economics, nor is he in his politics.

We begin to see that originality and genius are rooted in the primitive characters of man. The genius is the man who sees things naturally. We are accustomed to call such a man a man of instinct. Bergson has shown how close genius lies to intuition, and this to instinct.

We are coming to a new criticism of and subordination among our instincts. Even Rousseau began to see differences between instincts. Nietszche is the modern exponent of naturalism. His idea is that of a ruthlessly self-sacrificing individual. Both his view and that of Rousseau is incomplete.

We shall make a re-inquiry into human instincts. Physiologically, an instinct is a series of reflex actions such that the one action sets the others going. An instinctive action is connected with nervous centers. So instinct has its psychological side; it enters into the mind. Some instincts have to be reasoned down, as instinctive fears, angers, etc. These are brought up, not by reason, but by a situation.

Is man a creature of many instincts, or one? Man is more fully instinctive than any other animal. His appearance is deceptive because he lacks the special mechanical equipment which go with the instincts of other animals. Man is a smoothed-off animal. The instincts of man are concealed by being balanced over against each other. Functions are balanced throughout his body. There is no predominating passion in his psychological equipment. In his social nature, for example, he is shy and social, a combina-

tion of fear and curiosity. Individually, men incline to one side or the other; as a race, men do not. So with self-assertion and self-abasement, and other contrasts. There is a "many-ness" of man's impulses. Man is pre-eminently fitted for hesitation and self-control.

Instincts are of a different order, of different degrees of generality. We may make a two-fold division: (1) Psychologically describable instincts; (2) Necessary, or constitutional desires, indescribable in terms of stimulus and response. The first group tends to diminish, the second to increase, in power. A common expression for natural impulses is the will to power. What is there in common between instincts? It is the mode of operation that is pleasant, not the sensible content of experience. The joy of satisfied hunger is not the taste of the food, it is the sense of victory; it is a form of satisfaction of the love of power. A will is a policy emerging from many experiences. The love of power is a fact, belonging in the mental nature. It gives the essential thing in the essential impulses of man. The love of power is not necessarily competitive, as in Nietszche and Hobbes, but is the desire to mould nature according to our ideas, to put thought in a position of power. The desire for this is most descriptive of the will.

II. The Moral Aspect of Human Nature: The Problem of Sin.

From the standpoint of descriptive psychology, the sense of obligation is a mystery. The "I ought" has been sometimes called an instinct. It is a universal characteristic of human nature. But it differs from other instincts in that there is no provision for the complete satisfaction of the moral consciousness. We are always morally hungry and dissatisfied. Another distinguishing feature is the importance we place upon moral decision. We condemn moral lapses more than any others. The moral nature seems to be central in man. Sin is the failure to satisfy the "I ought."

The problem of sin is unpopular just now. Sin has been dwelt upon with discouraging emphasis in the past. Nowadays, we dislike self-depreciation and approve consciousness of merit. We have drawn the false inference that the sense of merit excludes the sense of sin, hence have committed ourselves to moral shallowness. Both senses may exist side by side. We should know both

our defects and our powers. In a sense, we each deserve both Hell and Heaven. We have committed other errors of logic. From the premise that sin is common, we draw the false conclusion that it is not sin, cf. minor sins, sins of congeniality. We feel that we owe it to others to be charitable in judgment, and draw the false inference that we ourselves should not be condemned.

A crude impulse is not sinful. Only in certain environments does an impulse become an evil. Anger becomes sinful when it interprets itself in a particular way, when it does not come to the service of the will for power. Pleasure is the assertion of a right to a thing. Sin is a false assertion of the right to power. Sin is the failure to realize the fundamental will to power in a particular situation. It is the failure to incorporate in an action the will to be powerful, to be divine.

Why is sin universal? Can we explain its entrance into the world? Sin is not like early failures in learning, and cannot be explained in this way. Indeed, it cannot be explained at all. It is an expression of human freedom. But we can show how sin enters. In the most favorable conditions of sinfulness, the external form of sin is identical with the external form of righteousness. Life depends upon right presumption: the difficulty consists in being sufficiently presumptuous and not too presumptuous, nor presumptuous in the wrong circumstances. We live in an imperfect world and are allied with it. This alliance is damaging, but is a part of duty. Here is the chance for sin. We must accept authority, but it is wrong to follow it all the way. The difficulty is to stop soon enough. We must oppose environment, but pugnacity tends to become too prominent. We fight for ourselves, not for the right. In these and in other ways the momentum of righteousness passes imperceptibly into sin. Every man holds in common with the outside world, inspiration and temptation. The line between these is evanescent. Each man must draw it for himself. We are quite justified in pressing the problem of sin on human thought.

III. The Transformation of Human Nature, Experiential, Social, Religious.

What happens to the natural man in the remaking of his nature? Man is the most highly unfinished of all animals, the

most plastic of all creatures and the most inventive. Remaking is self-discovery, a fitting of impulses to each other, a getting rid of the cruder forms of sin. Increasingly we interpret impulses by the will to power, cf. the evolution of curiosity which becomes purposive and related to other things, an element in the will to power. So with sociability. It is random and fickle at first, making indiscriminate use of language, lying, etc. The truth-telling habit is eventually recognized to be an essential part of sociability. There is development in the direction of the interpretation of impulses. Sometimes movement seems in the direction of malformation.

What are the changes made? What is the difference between the socializing process and religion? In the experience of the individual we find that through pain and pleasure our instincts are first transformed. The burnt child fears the fire. The next impulse to curiosity is more hesitant. A second modification of impulses comes in the rational appreciation of consequences not directly connected with an experience. The pains following overindulgence, the accumulated results of any action, these will finally modify the impulses of a rational being. A third modification is wrought by the mental after-image of the experience. The mental after-image may be highly unsatisfactory in proportion as the original experience was pleasant, witness the case of punishing a child in anger. A negative after-image will modify the impulse next time. If the after-image is satisfactory, the presence of pain in the experience will not check the impulse the next time. If the after-image is unsatisfactory, the reverse will be true. The presence of after-images is the critical thing in the formation of human instincts. We make our impulse an hypothesis, to be viewed in the light of all the facts. We are driven from one hypothesis to another until the satisfactory one is found. There is a dialectic of the will. We revise our definitions of our desire until we find a satisfactory one.

This may be illustrated by the impulse of pugnacity. The first hypothesis of this is destruction. This gives way to revenge, which keeps alive the consciousness of one's opponent and enjoys his chagrin. The next stage is punishment, which looks for the re-establishment of friendly relations. Pugnacity might ultimately go as far as "The soft answer turns away wrath," "Resist

not evil," "Recompense evil with good." These principles have come from human experience; they are not due to society or religious experience.

When we turn from individual experience to the transformation wrought in natural impulses by society, we find that processes of growth give way to discipline. Artificial transformation seems to be substituted for natural. Natural expressions, such as joy, grief, hatred, are checked or guided. Customs would seem not to have followed the lines which individual human nature would have followed. We should not assume, however, that convention is wrong. The conventional opinion of the superiority of mental labor, for example, is also in large part a true opinion. It is good for society. So with the admiration for pecuniary success; it is an expression of admiration for control over nature. Every conventional attitude and prejudice has a reason behind it, although this is not always sufficient to justify it.

What is the effect of social life on human instinct? Society continues the line of human evolution in certain respects. There is a lengthening of the vestibule, as in the case of securing food. Society has carried the process out further. So in the impulses of sex. Preliminaries are brief in the lower animals. They are much elongated in man.

Society imposes its ideals upon us. This is a kind of tyranny. Woman tends to conform to the ideal which man has set for her, and this tends to warping. The school-master's ideal of a good boy has its effect. Society provides a way for escaping warping in "recommendorship." The "recommendor" is a third party, not interested in the dispute. The earliest recommendors were the medicine-men. Their modern descendants are college professors, preachers, etc. These are set apart from the moral struggle to create ideals for those who are interested in the struggle. The danger of the recommendors' ideals is abstractness, impossibility of attainment in concrete reality. There is a corrective of this tendency in the individual's power of selection from many ideals in the world.

Is there any compensation for the mutilation necessary in social adjustment? Some of the impulses are competitive, others are not. Society seeks to transform the competitive into non-competitive. In the state, there is assurance of individual immortality.

The state promises to carry on the individual's work and memory. In the state, the various contributions of individuals may flow together without conflict.

Institutions change under the pressure of needs. No society is so fixed but that the deformation of individuals brings change. In the course of time, as a result of persistent change, society will reach a satisfactory and complete interpretation of human nature. But at present we must live in society and rebel. What must we do with the rebel? Pure rebellion is a crime, but rebellion against society's incomplete interpretation of the individual is needed. Society must conform to the dissatisfaction of individuals. The rebel modifies social institutions in his own interest: the prophet modifies them in the interest of the social continuum. The former is wrong, because he is rebelling against himself. In its punishment, society must convince the punished that this is true. But society cannot do this perfectly as long as society is imperfect. So long as society isn't right, there must be rebels. Religion tries to come into the breach and do what society cannot do.

IV. Conditions of Salvation: The Theory of Christianity.

The insufficiency of the state is due to the fact that the state saves only what it can use or esteem of human nature. Much human nature goes to waste. The state now knows how to honor and save its poets; once it did not. Once the special scholars, now in the universities, would have been lost. Society loses its best, the talents for which it has yet found no place.

The state might be called the transformation of human nature under the domination of the will to power. The family is such transformation under the domination of love. It is also imperfect, however. The two supplement each other, but they never come together. The token of their residual failure is untransformed pugnacity.

Criticism runs all through the life of the family and the state. Society must live by judging. Education is impossible without criticism, and this involves judging your neighbor. The dilemma of society is that it is obliged to judge, condemn, and punish, and in so doing judges, condemns, and punishes itself. There is an endless chain of guilt when one individual avenges another. The state takes the guilt upon itself when it punishes, but it does not

bring back the allegiance of the one it has punished. He may or may not agree to the verdict. The state does not fulfill its obligation to transform pugnacity. What can religion do in this regard? How does Christianity answer this question?

One remarkable thing about Christianity is that it addresses itself primarily to the affections of men. It demands love. It demands the impossible. The requirements seem simple, but are very hard. It demands that we become as little children, whose affections have not become detached from the world from which they have come. The child has not emerged from intuitive certainty and mystic union.

What does Christianity demand of pugnacity? In the Sermon on the Mount there seems to be an entire repudiation of the critical attitude which is so necessary to society. If this is true, we cannot be Christians. Perhaps, though, Christianity is teaching first things, not the whole conduct of life. Amicable relations must lie behind all of life's relations. All competitive relations must be founded upon prior love and affection, else they will lose their meaning. The first principle of human intercourse is, Love your opponent. The world must have both love and criticism, but the one is prior, the other subordinate.

What does Christianity require of the affections? All relations of the sexes involve a certain amount of selfishness, as seen in the absorption of two lovers in each other's company. This selfishness in the long run destroys affection. Christianity never forgets pugnacity and demands of the lover that he hate the evil in his beloved as well as love the good. The lover wishes immortality through immortalizing. He immortalizes through concrete ministry.

Pugnacity and love, then, tend to reach the same goal, the power of re-creating personality. Their meeting-point is in the complete transformation of the will to power. Christianity is marked by a passion for souls, and by a passion for community-making on the principle of love. Christianity requires men to become creators. The question remains, How is it possible? A man is saved by saving, by being a savior. But how can he be a savior unless already saved? The attempt to save another implies an attitude of extreme presumption. This has always been real-

ized. Jesus was crucified for presumption. His will to power had no limits; it extended to God Himself.

How is religious experience possible? There are two theories:

(1) Participation. One participates in the greatness of that which he himself views. The man who has an idea participates in the object, and if it be a great idea, he participates in the greatness of its object. As he appreciates greatness, man is so far great. The vision of real knowledge reveals one's ignorance and makes one feel humble. Christian humility has this attitude toward character. Only those can attain character who knew how little character they have. The meek shall inherit the earth. One is humble because of his vision. In order to be really humble, one must have seen God, but to see God one must be humble. There is no psychological solution of the problem here.

(2) Theory of divine aggregation. Salvation must come from outside through something which acts upon us. Life brings life, love love. The doctrine that God is an aggressive lover, pursuing the soul, is deep in Christianity. We must perceive God as a lover to become lovers ourselves. This is like the moral theory of the atonement, but differs in that, 1st, it is not simply vision, but knowledge that accomplishes the result; 2nd, it must be historical. Man must be saved as an individual, as a historical being. These two demands seem incompatible. This is the point of the doctrine of the Incarnation.

There is no such thing as a philosophical deduction of Christianity. Philosophy can only state the problem. The individual must ask himself, Can I recognize the solution? The solution exists, or it does not. If not, then either I may be saved by saving others, i. e. by making a religion, or there's no hope for me. Or it exists. The question then is, Can I find it? Here we are all seekers and stand on the same footing. We finally come to the personal confession, "I believe."

THE GOSPEL OF GOD'S GOOD WILL AS REVEALED IN CONTEMPORARY SCRIPTURES.

A SYNOPSIS OF THE LYMAN BEECHER LECTURES.

BY PRESIDENT WILLIAM DEWITT HYDE, LL.D.

There are two approaches to the Christian life. One is the critical investigation of the traditions in which that life is historically enshrined. The results of this investigation are at first startlingly negative, and seem to take away the foundations of Christianity. Yet followed through they reveal underneath the foundation which they remove an even firmer foundation in the eternal ideal of Good Will which the prophets partially proclaimed, law negatively declared, Christ perfectly embodied, and the early Christians enthusiastically reproduced.

The other method is to ask, not through the critical examination of ancient tradition and ecclesiastical authority, but directly through the life and literature of the present day what are the supreme values which men are expressing and admiring in the plays and poems, the biographies and histories, the speeches and novels of this twentieth century. This method has all the pleasure and peril of plowing virgin soil on an unexplored frontier.

It neither denies nor affirms the results as such of Biblical and historical criticism. In so far as tradition proves false and authority unfounded, so long as we are true to our present highest ideal of Good Will, we can get along just as well without as with the historical tradition. And in so far as the verified tradition and our present insight coincide, each has reason to be grateful for the confirmation of the other.

Both to those whom criticism has robbed of cherished features of the traditional Gospel and to those to whom criticism has given back the essentials of their faith, the new method brings a posi-

* This summary includes notes taken at the lectures and a large part of the Introduction to the lectures as they will appear in printed form, the latter through the direct courtesy of President Hyde.

tive and practicable Gospel. Wisdom is justified of all her children.

We are passing through a revolution in religious thought. The old terms remain: but with new meanings and new emphasis. The old views had at least the merit of clearness. The preacher knew precisely what to preach; and the layman knew how to put the preaching into practice. The new views have not yet become equally precise. Not every preacher who holds them knows how to make them clear to his congregation; and not every one in the congregation who hears them preached is quite clear about the manner of life for which they call.

God used to be regarded as somewhat arbitrary; not deigning to justify his ways by the perfect standard of what human goodness at its best prompts us to say and do in our relations with our fellows; but laying down laws and penalties, drawing up plans and schemes, which seemed to have as their primary aim divine satisfaction rather than human welfare.

To-day our deeper grasp of the Spirit of Jesus, and our fuller appreciation of its great practical corollary, democracy, has taught us to measure God by at least as high a standard as that which we apply to ourselves. This makes God a Being altogether light in whom there is no darkness at all; not arbitrary will but Good Will becomes the essence of his nature; and when we seek to know His Will we ask not merely what was revealed to and believed by the harder hearts of twenty-five centuries ago, but what a Will which seeks the comprehensive best for each and all to-day expects us to be and do, in the concrete and complex situations in which we modern men are placed—situations infinitely more delicate and difficult than anything of which the most inspired of the ancients ever dreamed.

Eight lectures cannot cover the whole of the preacher's message. I have selected and arranged in logical order the eight commissions which seem to me most vital.

The first is taken from the best, most Christian play ever written: "The Passing of the Third Floor Back." This illustrates Christ's expectation of men and shows that men rise to what is openly expected of them. This preacher's first task is to develop in his people the habit of asking in every relationship of life, not what is profitable, not what is pleasureable, not what is respect-

able, not what is lawful: but what does the Will that wills the best for all—what does Good Will in this precise situation require. To train people to ask that question every day and hour of their lives; and once or twice a week to give them guidance and inspiration toward some of the answers to it, is the preacher's most comprehensive commission.

The second as presented (the fourth as they will appear) is on "Service," the text being a sentence of William H. Baldwin, taken from Brook's life of him: "All business should be done so that success is distributed." Thus God's will is not chiefly manifested for us once for all in miracle or repeated for us in sacramental magic. It is manifested in the life and character of Jesus Christ far more fully than in the alleged manner of his birth or the method of his resurrection; in the conduct and spirit of the daily lives of Christian men and women, far more than in ecclesiastical rites and ceremonies; and is to be manifested most acceptably and triumphantly in the transformation of all secular vocations into expressions of friendliness and service to all whom they directly and remotely affect.

The life of Jacob Riis expresses Good Will in Society: in Reform. The preacher must not align himself with any party which seeks by definite measures to alleviate evils, but must show clearly what the ideal follower of the ideas represented by each party must be.

"The Fellowship of Good Will: The Church," was the subject taken from "The Inside of the Cup." The Bible, the Sacraments, the Church are not supernatural institutions to work miracles independently of the transformation of character; but they are useful and essential and therefore holy means for the cultivation of Good Will.

Masefield's "The Widow in the Bye Street" gave the text for a discussion of the meanness of sin. The thing we have to fight is not an abstract defiance of an arbitrary God but the selfishness which will take gain and pleasure at the cost of avoidable loss and pain for others.

The work of Warden Osborne of Sing Sing illustrates Good Will in the treatment of those who have fallen: winning them back while extreme justice cannot.

"How Belgium Saved Europe" illustrates Good Will in "Sac-

rifice." Not once for all in Jesus Christ but perpetually in every disciple Good Will requires the sacrifice of all that is inconsistent with it.

Finally, through Kennedy's "The Servant in the House," the second great Christian play, we see the transformation of the life, until it shows forth here and now in its own natural sphere that perfect and acceptable will.

In these eight selections from our contemporary scriptures we see the applications of Good Will in the life of men and receive our commissions to present it to men.

THE CONVOCATION SERMON.

By President Albert P. Fitch.

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth," II Tim. 2:15.

Paul recognized the problem which has confronted every generation of Christian leaders. It is the task of restatement and reapplication for each successive age of the teaching of the Lord Jesus. It has been by means of an extraordinary series of such restatements that the Church has maintained her place in the Western World. During the past two thousand years the map of Europe has been remade a score of times; empires have waxed and waned; civilizations risen and perished. The one abiding force, enduring with striking continuity, has been the Gospel of Our Lord. And we must not forget that its persistence has been due to the comprehensiveness and adaptability of its teaching. For never was comprehensive thinking, plasticity of spirit, more necessary or more rewarding than now. A solemn fate has set us in an age so quick and fluid, so rapid in change, so radical in progressions. Hidden in the baffling and tumultuous life of our generation, emerging now into consciousness in the shot and flame,

the blood and tears of this dread hour, lies the material of which another world is being formed. How solemn and how responsible is the lot of the ethical and spiritual leaders of this generation! For the Gods have thrown us, not into a quiescent but into a surging period of the race's life. Old loves are dying tonight, old interests fading, old convictions chilling, yes; and ancient and associated sins are consummating in terrible and bitter fruit.

We then, of these schools of the ministry are set to teach, and those whom we teach are set to divide, the Word, for such a day as this. It would seem, then, to be appropriate tonight to meditate upon certain considerations which may be of value in preparation for so critical a task. And, First, this; there lies a solemn obligation upon the ministers training the youth of their several parishes, and more particularly, upon the faculties of our professional schools, to see to it that an exacting standard, both as to intellectual capacity and prophetic power, be applied to the candidates for the Christian ministry. It would be folly to deny that the ministry occupies an ever more difficult place in the existing order. It would be disingenuous not to confess that personality, chiefly distinguished by pious and amiable characteristics, and unaccompanied by clear and vigorous thinking and capacity for leadership, is unequal to its present tasks. For the characteristic genius of modern civilization, the amazing commercial and mechanical development of our day, its manifold secular interests has both lowered the prestige and diminished the influence and complicated the problem of the professional religious leader. (We have made our material and industrial civilization the wonder of the ages. By the installation of machinery, the rapid exploitation of natural resources, the new method of transportation, we have enormously increased the volume of business, multiplied the demand for labor, doubled and quadrupled its wage. Thereby we have placed a thousand luxuries and comforts, once the exclusive privilege of the very few, in the hands of our poorest citizens. Thereby we have opened for the average man avenues for self-improvement, opportunities for personal achievement, which, until of late, were undreamed of in the lives and palaces of kings.) But the most striking effect of this wide distribution of a minimum of wealth and opportunity has been the social and intellectual independence which has been bestowed

upon average society. Once it was true that they who loved wisdom and light and understanding, who craved for wholesome recreation and that self-expression which comes from familiar and gracious intercourse with men, would naturally seek these things through the minister and the church. But today, the average man has achieved a social and intellectual independence scarcely to be overestimated. The minister is no longer *the* intellectual leader, the *church* the civilizing center, the *congregation* the social norm of the community. Hence the secondary motives, the attendant wants, other than those of the spirit, which brought and bound men to the sanctuary, have been removed. The minister is but one student and scientist working among many of his peers. The first way, therefore, to divide the word for our day and generation is to provide able and expert dividers. To realize that we have perhaps as many men as we want in the ministry such as we ourselves are; that the call is not for more but better; that to-day, as always, great tasks will fall to the few and the fit. No man should be allowed to enter the ministry unless he realizes at the outset that the external props of our profession are gone. That every lever and power and prestige not strictly belonging to the ministry has been stripped from it. That the profession holds a less conspicuous and more difficult place in the social order. That the office can no longer make the man for us; that it takes considerable of the man to maintain the office.

Second, this. They who would be the prophets of the new age must be familiar with the mind of their generation, able to cast the ancient message into the thought forms of this day. It is particularly the office of the minister, in such a torn and distracted age, as this, to appeal to the reason and convince the judgment of his hearers. One of the perennially disquieting tendencies in the church, and one never more fraught with possibilities for mischief than at this hour, is found in the instinctive distrust by the practitioners of religion of its intellectual sanctions, the too easy schism between the science and the art of faith. A prime source of the weakness of the modern church may be found in her intellectual ambiguity. The general acceptance by our world, of some form of monistic philosophy has wrought a revolution in Christian thinking. In the great transactions of the last quarter century, the devout thinker has passed beyond those scholastic

theologies which were founded on a type of dualism, whose inevitable accompaniment was magical and mechanical concepts of religion. He has passed from the theology of supernaturalism to the theology of naturalism, accepting the immense implications, the relinquishment of many speculative and metaphysical concepts which that transition means. The centers of thought have shifted from speculative and pietistic to moral and economic values. But, for the most part, the church has met the new issues of the mind by evading them. We have placed an exaggerated emphasis upon the practical and executive aspect of the ministry. Feeling and action have been pushed to the foreground to the neglect of the function of thought.

Now over against the intellectual feebleness of our hour, and its parochial thinking, the man who will divide the word for this generation will sound the call to its clear and vigorous understanding. Ours is an age in which, to an unprecedented degree, men are thinking. No one will ever be able to guide them in religion unless he can himself think straight and report his thought with power. Recent world events have revealed nothing more clearly than the *spiritual disunion of America*. Neither mentally nor morally are we adjusted to the new obligations and responsibilities certain to come upon us when the war ceases. In the immediate future, therefore, the regulative ideas of the modern world, both economic, political and ethical, which are the basis of our existing institutions, are certain to be reappraised, even as many of the forms of civilization they have produced are likely to be discarded. Christianity cannot hope to escape this searching intellectual process. Moral principles are too intimately a part of the economic and political world to evade the testing or to avoid participation in the reconstruction. Already Christianity is being asked as to the validity of its central principle. Already dangerous mental confusions as to its meaning abound, so that, at this very moment Jesus' doctrine of good will is widely identified with the Tolstoian teachings of a passive non-resistance and men are identifying militancy, which is the very heart of Christian gospel with that militaristic spirit which is the negation of it. The patient teaching of principles, then, the clear exposition of the doctrine of the Lord Jesus will bulk largely in the preaching of

tomorrow. What men ask today is not pious extravagances, but a rational philosophy of life.

Finally, this: If we are to divide the word of power for our generation Christian preaching must be lifted to a higher level of ethical idealism. After all, the most poignant problems confronting this generation are moral and it will be chiefly through its power, or failure to revive the conscience of the community that Christianity will win or lose its place. As we sit within this quiet and spacious room tonight, we dare not forget that this is the supreme hour of the world's agony, nor can we be unaware that this nation never stood in a more perilous place than now since the day of its foundation. If, indifferent and complacent to the moral issues of this war, we draw nothing out of the struggle but economic gain, then, when exhausted Europe sheathes the sword, she will indeed be crippled in every material means of civilization, but, out of her wealth of sacrifice and heroism she will have drawn a spiritual renaissance which may leave us far, far behind, still playing with our decorated toys, heaping up the piles of gilded dust. It is, then, clearness and courage of moral vision which the preacher of the moment needs, that quality of intellectual and ethical imagination that can make men understand that moral responsibility to this war is common to us all, that reformation after this war must be the task of every nation, and, that in that moral reformation Christianity must either lead or be so self confessed and ignominious a failure as to be cast out.

For what is clearer than that that ancient and pagan principle, which for the moment popular thought associates with the name of Nietszche, is common to us all. The doctrine that might is right has found one expression in Prussian militarism and in the invasion of Belgium. But have we forgotten that it found another expression in the cold brutalities of the Congo? "Might is right," has not governed the diplomacy of America as it has that of Europe, but how much place has it in our commercial and business relationships? Is it not still true there that the strong man dominates and brotherly service and justice for the under-dog are just foolish fictions? The feud between capital and labor is a Nietszchan feud, inexpressibly brutal, quite immoral in its recognition of only self and might. This is all far removed from the teaching of Jesus.

It's all very well for us to rail against militarism and the iniquity of the war, but, unless we would add hypocrisy to our self-righteousness, let us confess that militarism is but another expression of the pagan principle which is pregnant in American life as well as Europe.

And, therefore, I am constrained to believe that we who have the moral word for our day will set ourselves, not to the destruction of one of the many effects of this principle, the very negation of Christianity, and which lies underneath all our civilization, but will strike at the principle itself. What folly to fight war unless we fight the thing which causes war. What folly to found peace societies until we first have struck at the economic injustices which render peace antecedently impossible. There is a mighty task which confronts the coming generation. Its division of the word is to be no less awful and sublime than to attempt once more, under the impetus of our present tragedy, to remake the moral basis of civilization. For instance, whenever men can be found who will insist that material force must be supplanted by spiritual force, who will be able to show that the only way to fight wrong is with right and injustice is with justice, and cruelty with kindness, and hatred is with love—wherever men shall have sufficient intellectual power, coupled with moral courage, to slowly and patiently and constructively work that doctrine into the ramifications of society, there will be the workman who needeth not to be ashamed. Wherever men can be found who will insist that Christianity is unthinkable if dissociated from political and economic, as well as ecclesiastical nationalism, there will be found dividers of the word. There is, in the long run, no social or economic, no personal or permanent benefit which any members of the human group can derive through seeking their exclusive and selfish benefit for the few. Some day, soon or late, the war will end. We shall then be rich with our crimsoned gains. We shall have founded some new industries, and have received *fortudinous stimulus* for many others won from the economic helplessness of our European brothers. And when the war is over, what are we going to do? Are we going to say to Germany with her vanished commerce, to England with her captured trade—"We will do nothing to help while your men, women, and children try once more to get a few of the decencies, the amenities of life? Up around our prosperous and

complacent land we will build high once more the walls of our preferential tariffs. Shall we let our dividends be cut, our investments fail, our surplus be reduced because you are in need? Not so. Welter in your blood, die in your sins, live embruted and dehumanized lives: what we have, we keep." Ah, if we say things like that, and if there do not arise among the ethical and spiritual leaders of this community men who shall make it impossible that we do things like that, then there will be indeed no new division of the word and with the loss of the vision we too shall perish.

But, on the contrary, if the ministers of to-morrow shall have the courage and the insight to apply the ethical principles of Jesus to the laws of nations and to the economic and industrial order; if they shall be able to show the reaction of the world policies upon national life; be able to convince the leaders of the nation that good will is not sentimentalism nor an impractical ideal, but the one principle upon which a just and ordered world can be built, then the church shall rise once more to power. And then, if thus the Christian ministry is lifted to so high an ethical idealism that the teachings of Jesus become, to some appreciable extent, the practice of mankind—then there shall be on the sodden fields of Flanders, the bloody fields of Galicia, the mountains of Servia and Armenia, the pleasant slopes of France, a great stirring of the dead within their graves, and the sighing of one voice—"We see the travail of our souls and are satisfied."

THE MORNING SESSIONS.

The morning sessions were given over to messages from the faculty and to conferences led by specialists in the subjects discussed. We reproduce the substance of the ideas presented:

Prof. F. C. Porter: "The Preacher and Biblical Theology"—Biblical theology is the history of religion. History has its chief value in the light it throws upon present and future problems. The history of ideals is the best guide for future ideals. The three great ideals which we seek to attain are righteousness, love and spirit. They have been realized only in a limited sense; in a large measure they are in the future. Righteousness is the dominant note of the Old Testament, love is the ruling word of

the New. We can neither understand nor apply these ideals set forth in the Bible unless we know their history. To assist in the right application of these great ideals is the value of Biblical theology to the preacher.

Prof. B. W. Bacon: "The Preacher and New Testament Critical Problems"—It is not the purpose of the Yale School of Religion to make preachers academic. The student ought to study his Bible with his congregation before him; but to achieve practical results, it is necessary to study the Bible in a technical manner. The student during his seminary days must turn aside from the practical to the abstract; in so doing he lays a solid foundation for his future work.

The New Testament critic is not an enemy of the Bible nor a destructive workman. He uses the critical method as a means of interpretation; he has a profound faith in the Bible and makes it a mighty force in human life.

New Testament criticism has a supreme value to the preacher. It brings him into contact with the conditions under which the books of the New Testament were written, and the writers' purpose and their conceptions of the highest type of life.

Prof. H. P. Beach: "The Panama Conference." This missionary conference was held in Panama because of the supreme need of Latin America.

In January, 1915, eight commissions were appointed to investigate various missionary needs and activities. During the convention, reports from these commissions were made and discussed. It was the business of the conference to complete the plans started in Edinburgh in 1910. The most important work done was the appointment of a continuation committee.

While none of the two hundred and thirty-one delegates from twenty-one different countries were Catholics, the Catholics of Panama received the convention very cordially. It was not the purpose of this conference to oppose the Romanists of Latin America but to do a constructive work.

Prof. Williston Walker: "The Preacher and Church History"—We lose a great deal by confining our religious teaching to the Old and New Testaments. Many of the problems that originated in New Testament times were worked out in later ages.

The lessons taught in the development of the church serve the preacher as a warning and a guide. Church history also enables him to estimate the value of methods. The history of the church is the most illuminating book on the ways of God with men, that the preacher can have. It gives him examples of men with courage, of men with patience, of men consecrated and devoted. Church history is an evidence of the way God has led His people unto this present day.

Prof. D. C. Macintosh: "The Preacher and Systematic Theology." In view of the present European conflict, some men are inclined to be pessimistic concerning the advance of religion and theology. If we keep in mind history, we shall find that the situation in most respects is one that is peculiarly favorable to religious and theological progress. It is a time for finding out more definitely what we may or may not expect from God. The battle for freedom in theological thought has been fought and the victory fairly won. Again, the comparatively new scientific consideration of religious life and experience will surely prove favorable to theological and religious progress. It offers an opportunity for the construction of a scientific theology from religious experience.

Theology must learn from life to guide life. The theologian or religious teacher must seek the government of religion by religion. (Under the present world situation there is a great wealth of scientific information concerning religious experience.) Certainly it is no time for a theological holiday as the October, 1915, number of *The Hibbert Journal* suggests, but it is a time when theological and religious progress may confidently be expected. Men who are engaged in the work of bringing men into a higher morality by the cultivation of a deeper religious experience have seldom confronted conditions more favorable.

Prof. George Dahl: "The Preacher and the Old Testament"— The Old Testament seems to be pushed more and more into the background, yet it has a vital relation to Christianity. Through it, the Christian world received its religion. We cannot really understand this religion unelss we understand its origin.

In the light of Christian ideals, we must seek the truth of the Old Testament in an open-minded attitude. As a result of its

larger use in this manner, it gives us a more intelligent faith in Christianity and revives some valuable elements that seem to have disappeared from our religion.

THE MORNING CONFERENCES.

"Religious Work Among Boys and Men" was the topic Tuesday morning. Mr. J. J. McKim and Mr. Van Dis of the New Haven Y. M. C. A., and Mr. Charles Campbell and Mr. George Stewart of the University Y. M. C. A., spoke, emphasizing the need of offering worth-while tasks to draw out the latent Christian strength of the community. The only way to win boys is through the boys themselves. We must work with them, not for them. The University Y. C. M. A. offers its co-operation for the benefit of men coming from all churches as students, and also for the aid which its student workers can do in churches in personal and general evangelistic work.

"The Lord's Supper" was the topic on Wednesday. Rev. John B. Voorhees of Hartford led, emphasizing its inexhaustible significance and the simplicity of its symbolism. It more than anything else gives evidence of Jesus' divine genius. Other speakers added that the main thought of the sacrament is the rallying around a person and not an idea; that the richness, not the simplicity of the communion is to be wondered at; that we should try to realize the real presence of Christ in the communion if we are to attune our souls to its inner spirit.

"The Gary School System" was discussed on Thursday. Prof. E. H. Cameron showed that its numerous advantages and disadvantages cannot yet be finally evaluated, and Dr. O. A. Petty showed that our educational ideal must be made more ethical and inclusive, since it is becoming dangerously industrial. The problem of religious education will never be solved except by the co-operation of the church and the home.

"Systematic Missionary Education" was also discussed by Mr. J. C. Archer of the School of Religion and Dr. J. S. Durkee of Brockton, Mass. They outlined a plan for missionary examples to illustrate the regular weekly Sunday School lessons and commented on its successful practice.

BOOK REVIEWS.

Bible Study Textbook Series. New York: The Abingdon Press, 1915. $1.50 net each.

The Bible as Literature. By I. F. Wood and Elihu Grant. Pp. 338.

Old Testament History. By I. J. Peritz. Pp. 336.

New Testament History. By H. F. Rall. Pp. 314.

The Social Institutions and Ideals of the Bible. By T. G. Soares. Pp. 380.

On the basis of findings by a committee of the Department of Colleges of the Religious Education Association, the Abingdon Press has issued an excellent series of Bible Study textbooks for colleges. Whether the division of Bible study recommended by this committee into Bible as Literature and Bible as History is a wise one, the present reviewer doubts. Such a division of the material necessitates two separate and necessarily sketchy excursions through the Bible. Would it not be better to divide along the lines of Old Testament and New Testament, studying in each course both the history *and* literature of its period? The committee has also recommended a course in Religious Education, the textbook for which is being prepared for this series. Ought such a subject be offered in college? Certain it is that faculties will object to what seems to be a professional study. Further, it is doubtful whether the average college teacher of Biblical Literature, whose work already verges into the fields of history, literature and philosophy of religion, has had the preparation in pedagogy essential to successful teaching in Religious Education.

The four books so far issued by the Abingdon Press are, whatever criticism may be made of the underlying scheme, admirably adapted to their purpose. All the books are excellent. The close adherence to the principle of a real study of the Bible itself is a strong point. The maps are not printed as clearly as they ought to be, but this is only a minor objection. We have as yet seen no series of textbooks for use in college Bible study so well done.

"The Bible as Literature," by Wood and Grant, is characterized by a brisk style and interesting treatment. The introductions to the various classes of literature provide in brief compass extremely suggestive points of view for the more detailed study to follow. At the end of the chapters throughout the book are found "topics and assignments" that will prove stimulating to a class and teacher alike. Sometimes a flood of light is let in upon the discussion of a book by a quick comparison with some English writer. The historical point of view is well and tactfully presented. The plan of beginning the study of the Old Testament with the prophets in chronological order is excellent, inasmuch as these illustrate in simpler fashion many of the problems of documentary analysis that are apt to confuse the beginner. The forty-nine chapters furnish material for a year's study two or three hours a week.

Peritz' *"Old Testament History"* is somewhat marred by an unfortunate literary style, which is at times reminiscent of German constructions. In the choice of material, however, and the treatment of the epochs of Old Testament history, much skill is shown. This book is faithful to the general plan of the series in keeping close to the Bible in its marginal references and "suggestions for study." Emphasis is placed not upon the bare historical events, but upon the great personalities, the dominant ideas and the fundamental institutions of Hebrew life. The clear and systematic division of chapters into sections and paragraphs with appropriate headings adds greatly to the value of the book as a text. The historical method underlies the whole work. It can be recommended for use in colleges.

H. F. Rall in his *"New Testament History"* displays an exceedingly attractive and readable literary style; it is a real treat to read the volume. Great skill is shown in the treatment of difficult subjects in this field, such as, for example, the Virgin Birth. The Directions for Study keep close to the Bible and serve a double purpose: that of acquainting the students with the New Testament and of reviewing related Old Testament material. The use of the map is wisely required of those who study the book. Marginal headings aid in the mastery of the contents. The preliminary chapters on the Roman-Grecian World, the Jew-

ish World, and on John the Baptist are compact and extremely valuable. After discussing the life and teachings of Jesus, the author goes on to an illuminating treatment of the Jerusalem Church, of Paul and the Church of the Empire, and finally of the Later Church. The closing chapter on the Making of the New Testament satisfactorily rounds out this study of the beginnings of Christianity. That this book will be found very well adapted for use in college classes can hardly be doubted.

"The Social Institutions and Ideals of the Bible," by T. G. Soares, is an interpretation of the social forces at work in Biblical history. Part One is devoted to a careful and stimulating study of the domestic, economic, political and religious institutions of Hebrew society. Part Two is concerned with the social teachings of Israel's prophets and sages. Part Three takes up and casts much light upon the social teachings of Jesus, concluding with an excellent chapter on the Social Teachings of Jesus and the Prophets in the Modern World. The work is thoroughly and admirably done. The questions linking up ancient social conditions with those of to-day cannot fail to elicit the enthusiastic interest of college classes. Especially after foundations have been laid by courses in the Old and New Testament will this book prove invaluable. Not only does it approach the Bible from a fresh and stimulating point of view, but it also serves incidentally as an excellent review of the work that has gone before. In this volume, as in the others of the series, the Bible is constantly made the basis of the work. Such a course would involve considerable labor on the part of both teacher and student, but it would be work removed far as possible from drudgery. Professor Soares' delightful style is an additional recommendation of his book.

George Dahl.

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The editorial board for next year have been elected as follows: Editor-in-Chief, Schuyler Pratt, '17, San Francisco, Cal.; Assistant Editors: C. B. Grubb, '17, Springfield, Ill.; R. E. Phillips, '17, West Haven, Conn.; R. H. Bowen, '18, Ammonford, Carmarthen, Wales; R. L. Calhoun, '18, St. Cloud, Minn. This issue represents the combined work of the two boards.

THE CONVOCATION.

The Seventh Annual Convocation of Alumni and Ministers of Connecticut was held at the Yale School of Religion, February 28-March 2, 1916. The registration list shows 116 names of visitors who attended besides many who did not register, from New Haven and students of the University. Last year when the Convocation came in April the registration was 150. But the high tone of the addresses and discussions this year makes this meeting stand out as equally worth while and a complete success for all who attended.

Prof. W. E. Hocking of Harvard is well known for his book "The Meaning of God in Human Experience." He brought to his lectures all the charm of manner and personality and faith which had made his friends at Yale sorry to have him leave when he took his present professorship two years ago.

President William Dewitt Hyde of Bowdoin College has achieved among his students an interesting solution of the problem of a healthy social, disciplined and studious life through the principle of loyalty to an organization. In the light of this his lectures on "Good Will" as the spirit which underlies it have particular value for all who would like to apply the same spirit in some similar practical form in their own communities.

The message of President A. P. Fitch of Andover Theological Seminary was inspiring as usual. It is a pleasure to present this almost verbatim.

OPENING OF THE CONVOCATION.

President A. T. Hadley of the University opened the sessions of the Convocation of Monday afternoon with a short address of welcome. He struck the keynote of the meetings as well as of the University and the School of Religion as one part of it through the motto above the Lyceum platform: "Non scholae sed vitae discemus"—"Not for the school but for life will we study."

Following the lectures this afternoon many of the guests attended the organ recital in Woolsey Hall by Prof. H. B. Jepson, the University Organist, as the guests of the University.

THE MONDAY EVENING ADDRESSES.

The first evening meeting was given over to brief addresses. Prof. B. W. Bacon presided. Dean C. R. Brown, speaking on "The Yale School of Religion and the Churches," said that the name of the School indicates its broad scope and its aim to teach not theology but religion, which is life. We are aware that the world is bigger than the college campus. The Sermon on the Mount, a message of life called out by the needs of the multitude, furnishes us our great ideal: that our young men should look out through their notebooks to the world, to fit themselves in the School of Religion to be leaders in the religion, which is life.

Prof. Williston Walker said on "The Garden City Conference" that it was in some ways the most remarkable gathering he ever attended. Representatives of twelve communions met at Garden City, January 4-6, 1916, joining in services of prayer and the free expression of opinions, planning the necessary steps looking toward a North American conference of all denominations: aligning professors and ministers, investigating past attempts at unity. This conference will be only preliminary to a World Conference on Faith and Order, planned by the Episcopalian General Convention in 1910 at the suggestion of Bishop Brent of the Philippine Islands and responded to by fifty-five religious bodies over the

world. The design is that every shade of belief may have adequate and free expression, not that a minimum of agreement may be accepted but that it shall be seen that the things which bind us together are greater than those which separate us.

Dr. C. D. Ussher spoke of his expericence in Turkey. Those who had seen him at the time of the National Council last fall were gratified to note that now he no longer shows the signs of the hardships he had undergone in the massacres and the siege of Van. He told of the beautiful hospice on the Mt. of Olives, built by the Germans, it is said, to be the palace from which the Kaiser will rule the world. The cry, "Berlin to Bagdad" is not of the railroad but of the kingdom. Atrocities committed at this time as in all of the six massacres through which Dr. Ussher has passed were caused by the order or connivance of the government. Many Mohammedans sympathized with and protected Christians; and had their houses burned as punishment. In the siege of Van forty-six shrapnel came into the American premises but by a power beyond only one little girl was hurt. Dr. Ussher appealed for the help needed for the time of reconstruction as well as for the population now in starving condition.

Following the meeting a reception to the guests of the Convocation was held in the Marquand Library of the School.

"The Disillusionments of the Modern Ministry," by Rev. E. A. George, the Almuni Lecture delivered Wednesday evening, will appear practically in full in the next issue of the QUARTERLY.

THE CONNECTICUT ALUMNI MEETING.

The annual meeting of the Connecticut Alumni Association of the School was held in Lampson Lyceum following the lectures on Wednesday afternoon. Rev. Charles A. Dinsmore, D.D., 1888, of Waterbury, was re-elected president, and Prof. B. W. Bacon, D.D., Litt.D., LL.D., 1884, was elected secretary, the officers to co-operate with the School's committee on the Convocation.

Dean C. R. Brown briefly reported on the condition of the School. The faculty have increased from seven to thirteen, all giving their whole time to the School, in four years. The scholarship standards have been raised, so that fewer students enter, and this year five left at Christmas or mid-years. Of the one and a half millon dollars needed, $850,000 have been raised in three and a half years and plans are in progress toward completing the sum. The Alumni have co-operated in this in the task of raising the endowment of the Dean's chair. The plan has been for each of the 1,100 living graduates to give or raise in his parish $100, which seemed not too much. One man in eight has replied but some of these have made up their parts even at considerable sacrifice. They had their training under earlier professors, but found their gratitude sufficient to make them want to do this.

"We are proud of our graduates," he said, "who are doing valuable service in all Christian lines. You can turn others towards us. I wish this School not to be the biggest theological school but would like to see here 100 to 150 of the finest men, on whom we can depend for Christian leadership. In your college and in your town there are many good men, and you can turn their thoughts in our direction better than I. This is more important than getting the endowment."

A general discussion ensued. It was voted to start an "Alumni Fund" of "something each year" from those who preferred that method of giving to the plan of $100 gifts or who had made those gifts and wished to continue giving. Dean Brown noted the moral value of support in however small amounts from a number of alumni, when seeking large gifts from others. The meeting voted that the appeal go out backed by the School as well as by the Association; that the committee in charge of the $100 Fund be put in charge of this new Alumni Fund and report to the general Alumni Association in May. The members of this committee are R. E. Brown, Waterbury; W. S. Beard, Willimantic; O. E. Maurer, New Haven; J. S. Bixler, New London; E. F. MacGregor, Norwalk. It was the sense of the meeting that the Alumni meeting on June 5th is of great importance as the time when this may be thoroughly considered.

Dean Brown closed the Convocation with a few words following the lectures on Thursday afternoon. He expressed the pleasure of the faculty and School in welcoming the visitors and offered the services of the students as available at all times when a substitute pastor is needed. He announced the lecturers for next year: the Lyman Beecher lecturer, Bishop William F. McDowell of Chicago; the Nathaniel Taylor lecturer, Prof. Walter Rauschenbush of Rochester Theological Seminary. All present then joined in the hymn "Blest Be the Tie That Binds."

SCHOOL NOTES.

At a meeting of the University Corporation on March 21st, two full professors were added to the School of Religion faculty. Prof. Luther A. Weigle will come from Carleton College to fill the new Horace Bushnell chair of Christian Nurture, and Prof. William B. Bailey is elected Gilbert S. Stark Professor of Practical Philanthropy. Professor Weigle received his Ph.D from Yale in 1905, and has been professor of philosophy and education at Carleton since that time. He has been dean of the college since 1910. Last year, while on leave of absence, he taught in the religious education department in the School of Religion. Professor Bailey received his bachelor's degree from Yale in 1894 and his doctorate in 1896. Since 1897 he has been a member of the University faculty, and has been assistant professor of Christian Sociology in the School of Religion for two years.

The resignation of Prof. B. W. Bacon as acting pastor of the University Church was received by the Corporation, and Dean C. R. Brown was appointed College Pastor.

A gift of $1,000 for the general endowment of the School was also announced from William Sloan.

Dean and Mrs. C. R. Brown were called away by the death of Dean Brown's mother at Fort Dodge, Ia., on March 20th, at the age of seventy-eight years. All their friends join in their bereavement, particularly since remembering that Dean Brown's father died only a year ago.

Professor E. H. Sneath has resumed his class work after an absence enforced by illness.

Rev. Paul Micou, traveling secretary of the Y. M. C. A. for theological seminaries, visited the School on February 17th and spoke in chapel. Our present situation, he said, is analagous to that of the men with Jonah: after calling vainly upon the gods of money and skill we must come to call upon Jehovah. John R. Mott needs more good men, who have thought through the problems and have the training to give results. We must watch our dangers, such as acquiring too soon the professional attitude of working only when paid for it. We need real goodness, to observe the morning watch, and to give attention to the call of the mission field at time of graduation as well as before, and to practice personal evangelism. He held a conference with the Y. M. C. A. officers, inquiring after the state of work in the School and making suggestions.

STUDENT VOLUNTEER CONVENTION.

The Student Volunteer Union of the Connecticut Valley held its semi-annual convention at the School on Saturday and Sunday, March 4th and 5th, with fifty delegates from eleven institutions present. They were entertained at a banquet at the Commons Saturday evening. Addresses were made at the meetings by Prof. H. B. Wright, Dr. Harrison of Arabia, Prof. H. P. Beach, Mr. and Mrs. George Sherwood Eddy. The addresses, devotional meetings and numerous personal conferences with the leaders gave all those in attendance a renewed impulse for their great work.

The Volunteer Band of the School is doing good work this year, following a definite program to deepen interest and knowledge and the spirit of missions.

SCHOLARSHIPS.

The prize scholarship awards for the work of the first semester, based on the grades in the term examinations, have been announced as follows:

Fogg Scholarships: Class of 1916—Dumas Malone, B.A. Emory College 1910, Cuthbert, Ga.; Rodney L. McQuary, B.A. Cotner University 1913, Tecumseh, Neb.; A. Poffenberger, B.A. Bethany College (W. Va.)

1912, Lydia, Md. Class of 1917—R. H. Bainton, B.A. Whitman College 1914, Colfax, Wash.; Schuyler Pratt, B.A. Williams College 1913, San Francisco, Cal. Class of 1918—R. H. Bowen, Ammonford, Carmarthen, Wales; R. L. Calhoun, B.A. Carleton College 1915, St. Cloud, Minn.

Allis Scholarships: Class of 1916—J. W. Rahill, B.A. Williams College 1912, Princeton, N. J. Class of 1917—T. R. Hyde, Jr., Ph.B. Yale University 1912, New Haven, Conn.; R. C. Jacobson, B.S. Northwestern University 1910, Geneseo, Ill.; Fay E. Livengood, B.A. University of Kansas 1909, M.A. Harvard University 1911, Kansas City, Mo. Class of 1918—C. B. Loomis, Norfolk, Va.

John Wesley Club.

The John Wesley Club held its regular monthly meeting on January 24th, to entertain Bishop William F. McDowell of Chicago. The Lowell Mason room was in the possession of the club members from 5:00 to 6:00 on that afternoon, and the guest of honor delivered a short address on pastoral problems. A lunch of cider and wafers was served in informal fashion after the address, and the men spent the rest of the hour in a discussion of miscellaneous questions directed by Bishop McDowell.

The School Banquet.

The eighteenth annual banquet of the School was held in the President's room in Memorial Hall on the evening of February 25th. R. L. McQuary, as head of the committee on arrangements, had provided places for approximately sixty guests at seven circular tables, lighted by red and green-shaded candles and decorated with varicolored streamers. At 7:15 the banquet began, and it lasted through seven courses.

Dean C. R. Brown acted as toastmaster for the evening, and called for a series of six toasts which presented Yale as "The Melting Pot." Dean Brown made it clear at the outset that he did not propose to do any of the speaking himself, and then called upon Clyde E. Pickett, a graduate in the class of 1915, to discuss "The Immigrant at Home." Mr. Pickett subjected the "melting pot" to what he called "internal criticism" and determined to his satisfaction the antecedents of the committee before proceeding with his direct argument. He next outlined the causes which bring immigrants to Yale, the prospects to which they look forward, the mistaken notions which often confuse them, and finally the importance of the work which waits for them here.

Prof. H. H. Tweedy took up the story at this point, examining the immigrant "At Ellis Island." "Streams of gold" he called the inflowing newcomers, who must be advised and directed in the task which they have entered upon in the new land. The immigrant "Just Over" was typified by the Junior Class, and Robert L. Calhoun discussed the experiences and the purposes of the newly settled foreigners in the School. At this point a "printer's omission" was corrected by Dean Brown and a solo by Rodney McQuary was inserted in its proper place in the program.

Chester B. Grubb, the Middler representative, then resumed the discussion of the immigrant, who had by this time become "Hyphenated." This stage, declared the speaker, is more agreeable than either the preceding stage or that which is to follow, for it is a Golden Mean between two extremes. The greenness of the raw immigrant has worn off, but the time is not yet at hand when it will be necessary to move on again to another land. John W. Rahill, one of the "Naturalized" Yalites, contented himself with glances into the past and into the future, reviewing the course of development which has led to naturalization, and speculating about the lot which is awaiting the men who are about to migrate once more. Then Prof. B. W. Bacon brought the tale to its conclusion with a review of the opportunities which the new land has placed before her new citizens, the training which she has given them, and the return which she demands from them.

The whole assemblage, new men and old alike, joined in Yale's national air, and the banquet was over.

DEAN BROWN PREACHES.

Dean C. R. Brown has just completed a series of sermons which he preached in New Haven during a period of six weeks. The first he preached at the University Chapel service in Battell Chapel on Sunday morning, February 20th. His subject for this sermon was "The Man With a Withered Hand." On the following Sunday he occupied the University pulpit again with a sermon on "Preparedness." The same evening he preached the first of five sermons on "The Right Life" in the United Church. The topic of the first sermon was "What is a Right Life?" The second, on March 5th, was "The Strongest Incentive to Right Living"; the third, on March 12th, "The Head and the Heart in Religion." The fourth sermon, on March 19th, dealt with "The Social Appeal of Religion," and the last, on March 26th, with "The Highest Rewards of Right Living."

PUBLIC SPEAKING.

During the last month a new plan has been adopted for conducting the public speaking work in the Junior Class. Instead of a single period of fifty minutes on Saturday morning, with the whole class drilling at the same time, the section has been divided into smaller groups which meet for half-hour sessions on Friday evening and Saturday morning. The object of the change is to facilitate individual rather than mass training.

FREE BOOKS.

A friend of Professor Walker has presented to the School fifty copies of "The Law of Faith," by J. F. Randolph, for distribution among the Seniors and Middlers. The books are being distributed through the Dean's office.

ALUMNI NOTES.

Ex-1865—Charles Edward Grinnell died from pneumonia in Boston, Mass., on February 1st.

1873—Announcement has been made that Rev. Frank S. Fitch will retire from active service as pastor of the First Congregational Church of Buffalo, N. Y., where he has preached for more than twenty-five years. He is to become pastor emeritus of the church.

1875—Albert Henry Thompson died suddenly, from angina pectoris, at his home in Raymond, N. H., on January 26th.

1876—James H. Roberts recently offered his resignation as pastor of the Hockanum (Conn.) Congregational Church, but his people refused to accept it, and he will remain there at least another year.

1877—Prof. George Burton Adams was one of the speakers at a dinner discussion of the Economic Club of Providence, R. I., on February 18th.

1880—The present address of Henry C. Scotford is 6511 Stewart Avenue, Chicago. In addition to his ministerial duties, he is editor and publisher of "The Commercial Stamp Trade Journal."

1882—Newton I. Jones has resigned the pastorate of the Orleans (Mass.) Congregational Church, which he has held for the past four years. His present address is Amherst, Mass.

1889—H. R. Vaughn of Urbana, Ill., has gone to Grand Marsh, Ill., as temporary supply.

1891—Arthur C. Townsend has accepted a call to the Old South Congregational Church of Hallowell, Maine.

1892—W. H. Huttchinson died, from injuries received in a fall, in Utica, N. Y., on January 13th.

The present address of S. H. Woodrow is 28 Windmere Place, St. Louis, Mo.

The address of Frank A. Morgan, president of the Mutual Lyceum and Chautauqua System, is 64 E. Van Buren Street, Chicago.

1895—F. W. Harman has accepted a call to Immanuel Church, W. Pittsfield, Mass.

1896—C. W. Collier has accepted a call to the pastorate of the Hancock Congregational Church of Lexington, Mass.

1897—William S. Beard has resigned his pastorate at Willimantic, Conn., and has accepted an appointment as assistant secretary of the Congregational Home Missionary Society.

1898—W. H. Spence of Oberlin, O., has accepted a call to Hinsdale, Ill.

1901—C. W. Merriam of Greenfield, Mass., has accepted a call to Park Church, Grand Rapids, Mich.

1902—Shelton Bissell has accepted a call to First Congregational Church, Boise, Idaho.

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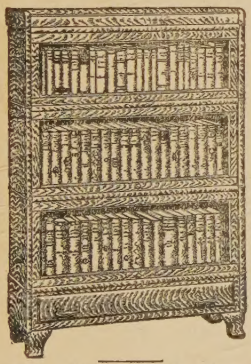

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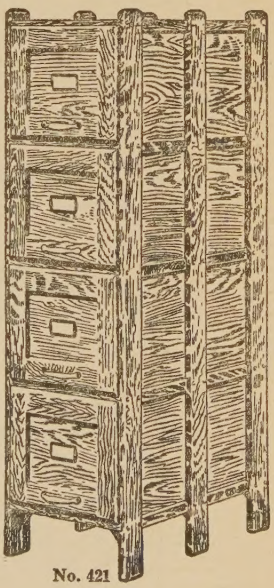

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